

# THE BAPTIST RECORD.

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## Important Notice.

It is the intention of the Alumni Association of Mississippi College to make this the home coming year of the old students and friends of the institution. There are many things which make this especially appropriate. For the last five years the friends of the College have been contributing annually to the building fund. The new buildings, at least Jennings Hall, and the new Science building are complete and they make quite an improvement to the College campus. We want the friends and old students to come home and inspect the new buildings.

Then Dr. W. T. Lowrey, president for the last thirteen years, closes his work at the College with this commencement and the newly elected president J. W. Provine assumes his duties as president and it would be quite fitting that a large number of friends be here upon this important occasion. The entire program beginning on Friday, May the 26th, and closing on Tuesday, the 31st, with the Alumni Banquet will be a feast of good things. Then the hand-shaking by the friends and old students will be to live over again these happy college days of college life. We want YOU to come, boys, and bring your wives or your sweethearts which ever your good fortune will warrant.

Those who expect to come will confer a favor by sending their names in advance to the committee of entertainment consisting of Profs. M. Latimer, Porter Berry and Dr. W. W. Hall. Free entertainment will be provided for all who will come and yet it will help us very much in entertaining if we can have good ideas in advance, how many to provide homes for.

The Senior Class is making special efforts to have one of the most enjoyable banquets possible, and those who expect to come will aid materially if they will heed Mr. Williams', the president of the class, request.

Send us your name in advance if possible or convenient, come on anyway, and we will take care of you.

For and in behalf of the executive committee of the Alumni Association.

W. A. McComb, Ch'm.

## North Gulfport.

We are in a good meeting here. Ten additions and many conversions. Unearthed one church letter sixteen years old. Plenty old to join. Much good is being accomplished. Storm set house off foundation and smashed much glass, but we have replaced house and intend to paint same in near future.

B. L. Mitchell.

## How Is This?

In the Sunday School lesson for May the 7th subject "Uzziah, King of Judah, Humbled," the Pilgrim Teacher is credited with the following:

"Uzziah became very angry and very likely his heat caused the leprosy in his blood to break out. We are told in lesson text II Chron. 26:20 that 'the Lord had smitten him.' The Pilgrim Teacher seems to think that it might not have been a miracle. Since the germ of the disease was already in his blood and Uzziah 'becoming angry very likely the heat caused the leprosy to break out.'"

Of course, we are not informed as to the exact temperature of Uzziah. Fever thermometers, supposed to not be in use at that time, though the temperature might have been very high, it would still be a mere supposition as to whether an elevation of temperature would cause latent leprosy to break out. And if it be admitted that if there really were several degrees elevation of temperature in this case, or considerable fever, King Uzziah, would it seem, be more likely found in bed rather than in the temple contending with the priests.

Now, it may be claimed by the Pilgrim Teacher that the word heat was used in a figurative sense and was not intended to convey the idea of real heat but that Uzziah was wroth. In either case, where do we find another example of that being an exciting cause of leprosy.

Verse 19. Then Uzziah was wroth and had a censer in his hand to burn incense and while he was wroth with the priests the leprosy even rose up in his forehead before the priests in the house of the Lord from beside the incense altar.

Please note the words "the leprosy even rose up in his forehead before the priests." Why should the leprosy appear in Uzziah's forehead rather than in some other place? Was that an accident? I think God so intended it so that the priests would first discover it and be encouraged to thrust him out from thence, "yea, himself hasted also to go out because the Lord had smitten him—" verse 20.

How did Uzziah learn then that he was a leper if the priests did not inform him? I think it is a dangerous thing to tamper with God's word and it should not be tolerated in our denominational literature. I believe we will always find it at least as easy to prove that it is a miracle as to prove that it is not.

J. R. Sample.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper.—Daniel Webster.

## News Notes.

On the first Sunday of May I had the pleasure of aiding the Baptists in and about Blaine, Sunflower County, in the organization of a church, the organization being effected by the following:

## Declaration.

Be it known that we, being members of Baptist churches as specified in connection with our names, and having letters of dismission from our respective churches or promising to immediately procure letters of dismission, do on this, the 7th day of May, 1911, by having our names written below, declare and proclaim our purpose to unite in the organization of a church of the Lord Jesus Christ, to be known as the Blaine Baptist church, Blaine, Miss., and pledging to it our moral and financial support, accepting the Holy Bible as the pure word of God and as an all sufficient rule of faith and practice, and declaring specifically our acceptance of the articles of faith found in the Convention Record and Roll Book, published by the Sunday School Board of the Southern Baptist Convention at Nashville, Tenn., and making the covenant therein found our church covenant, humbly praying for and depending upon the guidance and blessing of our Divine Savior and Lord, the great Head of the Church.

Following the reading of the articles of faith and covenant, nine names were enrolled. After the organization one sister was received by confession for baptism. This was the first act of the new church. At the afternoon service a brother was received by letter, making eleven for the day. There are as many more who will join at an early day.

The church is in the little village of Blaine, in the midst of a fine farming community with as fine people as can be found anywhere. They will have preaching the first Sunday in each month by the writer.

W. M. Burr.

Cleveland, Miss.

A child believes in his father, trusts his wisdom, power and love. And what is the result? The child's nature is changed into the likeness of what it admires and honors. If, then, a man has faith in our Lord Jesus Christ, and loves Him, trusts him, adores Him, as the wisdom and power and love and holiness of God, will not he, too, be changed by secret influences into the image of what he worships with all his heart and mind and strength?—H. C. Beeching.



## News in the Circle

MARTIN BALL.

Pastor J. R. G. Hewlett, of Eupora, spent a few hours last Friday in Winona interviewing a contractor concerning their new meeting house. He says the building will be unique—nothing like it in the State.

Editor-manager A. Gilbert, of the Baptist, is trying to poke fun at us or deceive somebody. We all know that Y. M. C. A., Masonic Lodges, nor Womans' Missionary Boards have no right to commission ministers to preach the gospel, administer ordinances or to organize churches. All Baptists agree with Dr. Graves on that subject.

Wm. M. W. S. Roney, of Magnolia, Ark., quotes the passage of Scripture authorizing a State Association or General Association with authority to manage affairs when the Association is not in session? When he does he will produce the authority for the Southern Baptist Convention.

The church at Eupora has built a splendid home for pastor Hewlett and he is now occupying it. The home has all modern conveniences and Pastor Hewlett is happy.

Oklahoma City and St. Louis are anxious for the Convention in 1912. We are in favor of Oklahoma City. They have made several efforts to get the Southern Baptist Convention and failed. This is the time to go to see them.

Dr. B. Gamrell, speaking of work in England, says: "We are to have churches everywhere with baptistries for those who like them and sprinkling arrangements for those who like that, and dry cisterns for those who want no water. My soul takes no pleasure in any of it."

"There are some yet who believe that the greatest destiny of the human race is bound up in the faithful teaching of the word of God, not only as to the fundamental principles of salvation, but all along the line." Dr. Gamrell in the Baptist Standard.

Dr. E. E. King, a Mississippian, has been pastor of the First church of McKinney, Texas, more than fourteen years. The church has grown from a small and comparatively weak body into a large, strong and well organized church.

The Baptist Standard is anxious that the indebtedness of the Foreign Board be arranged for at the approaching Convention, and that it be not charged against the budget for this year. That is right. Let's clear the field for action. It can be done.

We welcome the first issue of the New Mexican Baptist. It represents the work and workers of the Convention recently organized. We predict for it a useful career.

The Broadway church of Ardmore, Okla., has just closed a glorious meeting. The pastor did all the preaching. The meeting began with a collection of four hundred dollars for Missions. Fifty additions and others coming.

Evangelist W. E. Foster aided Pastor Wynn in a good meeting recently at Terrell, Texas. Sixty additions, fifty by baptism and ten by letter.

Dr. J. M. Carroll has resigned as President of the San Marcos Academy, Texas. He has been tendered the Presidency of the Baptist University at Shawnee, Okla. He has not made known his decision.

The Hendehson Street church, Cleburn, Texas, has recently enjoyed a gracious meeting. The pastor was aided by Rev. J. E. Johnson, of Waco. Fifty-two additions by baptism.

The Western Recorder says: "Under the new government of King Alfonso liberty of worship has been granted so that it is now possible to advertise the places and hours of worship, even in the public press." That sounds good to a Baptist.

The First church at High Point, N. C., has secured the services of Dr. W. C. Tyree, who did such splendid work as pastor at Raleigh. He has been doing evangelistic work since he resigned at Raleigh.

Rev. W. T. Talbirt has been forced to resign the pastorate at Kannapolis, N. C., on account of continued ill health. May he soon be restored.

Brother Josua Cole, Jr., Big Island church, Louisiana; J. P. Alexander, Hunter St. church, Birmingham, Ala.; and Paul B. Allen of Bluff City, Kansas, have been set apart to the work of the ministry by their several churches.

State Evangelist Curtis Shugart recently assisted Pastor H. R. Arnold in a meeting at Athens, N. C. There were fifty-seven additions, forty-seven by baptism.

We extend to Rev. E. J. Forester of the Bible Department of Mercer University, our sincerest sympathy in the loss by death of his wife. She was a sister to Dr. E. C. Dargan, of Macon, Ga. Brother Forester is our old-time friend.

The Baptist Courier has employed Revs. B. P. and J. M. Mitchell to represent the Courier's interests in the State.

It is said that Greece and Portugal are the only two countries in Europe where there are no Baptist churches. The way is open in Portugal. The government has declared complete religious liberty.

The Baptist and Reflector states that Dr. W. A. Atchley, of Broadway church, of Knoxville, Tenn., has received and accepted a call to the First church of Butte, Montana. He has been pastor of the Broadway church for several years and his ministry has been very effective.

We extend a cordial welcome to Rev. F.

B. Nafe, who comes to the Tate Street church at Corinth. He is a Tennessean. Educated at Union University and a good preacher.

Dr. A. U. Boone, First church, Memphis, Tenn., will preach the baccalaureate sermon at the approaching commencement of the Oklahoma Baptist College, Blackwell, Okla. He knows how to do the work.

Dr. W. P. Throckmorton states that the churches in southern Illinois have met in full the amounts asked from them for the mission work of the Southern Baptist Convention.

The church at Newport, Ark., has called Rev. L. C. Bawer, of Terre Haute, Ind. He will move to his new field at once.

"News in the Circle" will give way next week to reports from the Southern Baptist Convention.

### An Appreciation.

New York, Feb. 18th, 1911.

Dear President Barrett,

The following is a vote passed by our board of managers on February 13th, 1911: "Whereas, Rev. L. G. Barrett, President of Jackson College, has placed in the hands of the Corresponding Secretary his resignation as President of the College, and

"Whereas, President Barrett has occupied this position for more than sixteen years, during which time he has conducted the affairs of the College with rare business skill, including the sale of the old Jackson College property and the purchase of the new, with the erection of new buildings thereon,

"Resolved, 1st, That the resignation of President Barrett be accepted to take effect on September 30, 1911;

"Resolved, 2nd, That in accepting this resignation this Board desires to put on record its appreciation of the devoted services of President Barrett and his wife during this long course of years, its recognition of his efficient and economical management of the affairs of the College, both in the transfer to the new site and the conduct of the institution from year to year and its gratification at the marked improvement in the College during President Barrett's administration, and its excellent condition and large enrollment at the present time."

You have had a long and fruitful administration. It must be an immense satisfaction to you as it is to us all to realize how the institution has grown and prospered under your care. You have not only cared for it in ways generally recognized but I have always been impressed with the fact that you have skillfully cared for the spiritual interests of the students.

Sincerely yours,  
Chas. L. White, D. D.  
Asso. Corresponding Sec'y.

Dr. A. V. Rowe has been secured for part of the time and Dr. W. T. Lowrey for most of the time, at the Encampment.

### Alabama and the Saloons.

Alabama had what she needed when she had State-wide prohibition. She had severed partnership in the nefarious traffic, placed it under ban, made it vicious. The principle of prohibition has won the day. It has not only stood the test between right and wrong, but it has proved to be the only effectual remedy over the combined political and financial power of the liquor traffic. Principle and experience alike have condemned the license system. Local option transfers the responsibility of legally opening a saloon from the legislature to the men of the community. The liquor traffic with its organized forces destroys the very spirit of American citizenship and is one of the greatest enemies of the American institutions!

Dram drinking is a sin against God, and a crime against humanity.

Alabama went after constitutional prohibition before sentiment had been moulded sufficiently. The whiskey politicians "pulled the wool over" a great many right thinking men on the plea of preserving the constitution, their homes would be invaded, and that they were following after Brooks Lawrence a man from the north and a great many other foolish things sent out from the headquarters of the Liquor Dealers' Association in Montgomery and proclaimed from the stump by their lieutenants. The adoption of the amendment was defeated, and while they claimed it was not their wish for the present law to be repealed you see now how much truth there was in it.

The brewers, distillers and the wholesale liquor dealers have millions of dollars at their command and they do not mind letting it go where they can buy a state with as many foreigners as there are in Alabama.

Alabama is cursed with a number of cities. The last legislature in Alabama was very solicitous in the reformation of the boys both whites and negroes, they appropriated money for these reformatory schools and Mobile has a detention school. Would it not have been better to have kept the saloon outlawed? It is better to build a wall in front of a precipice than to build a hospital at the bottom. Their course is like they were at a landing of a river pulling out men that are floating down with the liquor habit formed, and spending money reforming them while they license men to throw them in at the mouth of the river a thousand times faster than they can reform them, and those they patch up they have the saloon to tempt them to go back to their cups. These saloons when asked to stop their nefarious work, tell you the legislature legalizes this business, they pay high license and must make all the drunkards they can and the boys and young men are my easiest victims. You will have to elect a legislature that are real reformers that will give you back State prohibition, purify the fountain head, stop the saloon keepers from making the drunkards.

When you have a saloon on every corner, bated with free lunch the drunkards have no chance to reform and the boys do not have an even chance to grow up to be sober, industrious citizens. Holburg and his kind can be in Alabama and corrupt our youths and

men in Mississippi, especially the poorer classes of whites and negroes in shipping it by express to them. Statewide prohibition is even too local. The wholesale houses flood the mails with whisky circulars and price-lists, besides they clandestinely canvass for the sale of their fire water. Representative Little of Mississippi County, Arkansas, is telling about the way the liquor ring are doing things in that state. They propose to spend three million dollars in Texas between now and July. Mississippi voters should look well to the kind of men they send to the legislature and senate. If a man is an openly immoral man, drinks liquor himself, treats others to obtain their votes, and not in favor of the suppression of the liquor traffic and a man that can be bought by the liquor dealers association, if he will be a tool of the liquor ring, elect him to stay at home.

Alabama has a majority of Christian men in it but they do not stand together as the whisky men do. The whisky men have no politics outside of their business, they cast their votes as one man for the man most favorable to the traffic and the non enforcement of the laws. They never divide but vote in a lump.

W. H. PATTON.

### Soul-Winning Campaign for Birmingham. All Evangelical Denominations to Participate and the Movement Will Be Made City-Wide.

City Evangelist A. A. Walker, after weeks of tireless and persevering efforts has finally launched a simultaneous soul-winning campaign in Birmingham, Ala. when all evangelical denominations will participate. This campaign will be one of pastoral evangelism—each pastor occupying his own pulpit every night. No denominational rivalry or friction can possibly come of this plan, as the campaign will be conducted strictly along denominational lines, yet each congregation gets the advantage of the general movement.

Every morning at ten a central meeting for prayer, praise and reports will be held in the First Baptist church, when all the workers will come together. From this service speakers will be furnished the various shops for noon-day meetings, also a meeting for the business men will be held in the heart of the city. This campaign is the talk of the city and we are all in a state of expectancy. A great city like Birmingham where fifty or sixty churches are holding simultaneous meetings conducted by the pastor, assisted by his members, is to us ideal. Mr. Walker is receiving many letters of encouragement and commendation from Christian workers both in the city and out, and this campaign is to be watched with keen interest all over the South. Campaign will begin the first Sunday in June and continue for fifteen days.

Heavenly Father, since one man who trusts thy Word can thus uphold a nation what could not thy Word do for each of us if we would each of us thus trust it and thee who speaks it.—Account of Luther.

### A Protest.

My Dear Brother:—

I am very much surprised to see the fourth section of Rev. G. W. Riley's article published in the Record, with the statement at the head of the article that its publication was unanimously requested by the Baptist State Sunday School Convention.

We did request Bro. Riley to publish the first three sections of his paper, and it was with the distinct understanding that he would not publish the fourth section, under this request, as there were many in the Convention who did not agree with his position—in fact, there was the heartiest kind of protest against much that he said under his fourth division.

He stated in the Convention that if he published that section of his paper he would certainly not do so as having been authorized by the Convention, and now to my utter surprise it comes out as the unanimous request of the Convention.

If this article came to your office for publication as it appears in this week's Record, please publish this letter in your next issue as my personal protest against a brother's breaking faith with, and misrepresenting the action of the North Mississippi Baptist Sunday School Convention.

Yours for truth and fairness,

C. V. Edwards.

Monroe, La.

Dr. Ray Palmer, my husband, has recently closed a remarkable meeting in Monroe, La. The pastor, Rev. J. H. A. Wharton has been urging Dr. Palmer for more than a year to come to Monroe and conduct special meetings. We went at the first opportunity. On account of the smallness of the Baptist church, the meetings were held in the beautiful auditorium of the M. E. church, South, which seats twelve hundred people.

From the start the meetings grew in interest and in power. More than one hundred persons were converted and the cause of Christ was greatly strengthened throughout the city. The Baptists are in great need of a new church. The greatly beloved pastor, Dr. Wharton, will now set himself to the task of building a splendid edifice in that beautiful city.

The Baptists of Monroe are a strong and a faithful band of workers and under the wise leadership of their pastor, they will soon be a still greater power for good. Dr. Palmer began special meetings in Manhattan, Kansas, on May 6th.

Lavina Slocum Palmer.

The nineteenth century has made the world one neighborhood; the twentieth century must make it one brotherhood.—Joseph Cook.

We sing, "Like a mighty army moves the church of God," and then we men go home and let the women and children and ministers do the moving.—R. H. Gardiner.



**BAPTIST SUNDAY SCHOOL BOARD.**  
Nashville, Tennessee.



# Sunday School Lesson

To Be Studied With Open Bible

## THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

May 21

Isa. 5:1-12.

### Song of the Vineyard.

(Temperance Lesson.)

Golden Text: Woe unto them that are mighty to drink wine, and men of strength to mix strong drink. Isa. 5:22.

Lesson: Sunday we had Isaiah's vision and call to service. Today's lesson doubtless emphasizes one of his first sermons. These words were spoken, perhaps about the time of the coming of Ahaz to the throne of Judah, after the long and prosperous reigns of his father and grandfather. The nation had not reached so rich and powerful since the reign of Solomon; but in reality it was never more weak, for it was never more wicked. The ruling classes rolled in wealth while the poorer classes walked in want.

Today we have the privilege of Isaiah's temperance lesson, as he taught it against two sins of intemperance so well known in that day. One as to the mastery of the greed of gold, and the other concerning the drink evil. We are to suppose Isaiah as appearing, probably in the temple on the occasion of some festival, before a great gathering drawn from the capital and the country towns of Judah. He skillfully attracts their attention by proposing to sing a song whose theme is the vineyard of a friend of his. How does Isaiah show that he is a great teacher? (He taught in parables.)

What other master teacher does he resemble in this respect?

What parable did Jesus use that is similar to this one? (Matt. 21:33-40.)

Tell the story Isaiah told of the vineyard. What does Isaiah call "his well-beloved?" (Isaiah 5:1.)

What is meant by "my beloved?" (The Lord.)

For what does the figure of the "Vineyard" stand? (The land of Israel.)

Is there aptness in calling Judah a "very fruitful hill?"

What do the various vineyard figures of verse 2 mean?

Why would this scene arouse interest in his hearers?

At what point in the parable would he arouse their active sympathy?

At what point would he have them agreeing with him?

Why did Isaiah want to bring them to this point?

Why did Isaiah call the people of Judah? (Vs. 4.)

How did the preparation of the soil of the vineyard apply to them?

What in particular had God been trying to teach them?

What had He a right to expect?

What did he find?

What is meant by "house join to house?"

(The powerful absorb the land of their neighbors till none is left.)

What is meant by "many houses shall be desolate?" (Because of the judgment of God upon this stolen land.)

How much is a Bath? (About eight gallons.)

What part of a homer is an ephah? (The tenth part of a homer.)

Explain verse 11. (It was considered disreputable for men to drink in the morning; hence a sure sign of a dissipated life.)

Of what use were the musical instruments put to in verse 12? ("Music is called upon to help them forget the voice of conscience and the call of God.")

SEEK FURTHER ANSWERS.

How is God forced to deal with people who turn their blessings into yielding no fruit, or evil fruit?

What is the first social vice upon which Isaiah pronounces his "woes?"

Do we here in this country need to take warning from this first "woe?"

Have we as a people a burning desire for riches?

What was Isaiah's second "woe?"

What conduced to drunkenness in Judah specially?

Why is drunkenness more prevalent in a time of prosperity?

Is drunkenness more common among the rich or the poor?

How far is America like Judah in joining (house to house) and "field to field?"

From whom does the viciousness of our country chiefly come, the idle rich or the working poor?

How much is our annual liquor bill?

How many die annually as a result of drink?

What does the merchant think of the drinking man?

What do railroad companies think of the drinking man?

In what line of work has the drinking man proved himself a success?

What does the drinking man think of himself?

Can our nation endure the strain of its present drinking habit? Why?

Do you belong to God?

Is He pleased with you or disappointed in you?

## A Study of "Jesus the Way, the Truth and the Life."

E. L. Wesson.

The power and beauty of this text will never be seen without a close study of each word used by Christ to express a vital fact. I have heard sermons preached from the text which did little more than repeat the words and have read both sermons and comments upon it which added little light by way of real exposition. Let us seek to get at the real significance of the statements by asking and answering questions about the three

words, way, truth and life. You will notice that, to state in full just what is meant, the text requires to be written as three separate and full statements. Christ meant, "I am the way," "I am the truth," "I am the life."

First, then, what did He mean by saying "I am the way?" His meaning was clearly two-fold. 1. He meant that He was the medium through which, or through whom God was manifested to the world in all of His fulness. 2. He meant that He was the medium through which, or through whom, men may know God and come to Him acceptably. On the first point the Scriptures are very clear. Paul wrote "God was in Christ." Therefore, we conclude that the "way" to see God was, and is yet, to recognize the Deity of Jesus Christ. Christ Himself taught this fact when He said, "He that hath seen me hath seen the Father." "The Father dwelleth in me." Again, Paul taught the same thing when he wrote, "God was manifest in the flesh." To look upon Him was to see God manifest in the flesh, for He was "the brightness of God's glory, and the express image of His person. Note that word 'express.' It means exact. He was the exact impress or likeness of the Father, therefore He was the medium in whom and through whom God was manifested to men. It is written of Him: "In Him dwelleth all the fullness of the Godhead bodily." Therefore, in Him we can see all of the attributes of our God in fullest manifestation; perfect love; perfect sympathy; perfect justice, mercy and truth power, wisdom and might—"all the fullness of the Godhead." This being true, no man who rejects the Deity of Jesus Christ can know God, and no man can come to God acceptably who does not know Him. He is the only medium through whom we can approach God acceptably. He stated emphatically: "No man cometh unto the Father but by me." And Paul wrote "there is one God and one Mediator between God and man—the man Jesus Christ;" and "Mediator" means middle man, or one between two. Notice how clearly this is taught in the word. It is written: "We have peace with God through our Lord Jesus Christ." And "we enter into the holiest by the blood of Jesus, by a new and living way which He has consecrated for us, through His flesh." So, speaking literally to express a spiritual fact, in and through Him alone can we see and know the Father and come acceptably unto Him. If this be true, all religions that leave out the Deity of Jesus Christ as the manifestation of God in the flesh, and the Mediator between God and men, can only delude and damn. We must come unto God by Him, or never reach His throne in peace.

But to the second point: What did Jesus mean by saying "I am the truth?" To get at this, we must study that word truth. Pilate asked, "What is truth?" and his question has never been simply enough answered for all to understand. Let me answer. 1. Truth is, when used of words, the statement of actual facts, and only facts, about whatever is being told. If the words spok-

en or written are true they express the truth, and the things stated actually existed or occurred, or did not exist or occur, just as stated; or, as in the case of prophecy, will yet exist or occur. Of course, in our imperfect speech truth is often very badly mixed with falsehood, but only that is truth which expresses the exact facts in words. It is written of the Scriptures, "Thy word is truth." By which is meant that the exact facts are told about everything treated by the sacred writers. There may be false interpolations and mistranslations, but the inspired writers wrote only the actual facts—otherwise the word could not be called "truth."

2. Truth, when used of persons, as here used of Christ, means that He was and is actually and really just what He is and what He is said to be. He was no pretender, no phantom, no sham, no deceiver, but actually and really, absolutely and eternally the only begotten Son of God, "God manifest in the flesh." The Savior of sinners; the only mediator between God and men; the very embodiment of Deity, veracity and integrity and Divine love. We can believe His word because He spoke only the truth. We can rely upon Him fully because He is just what and all that He claimed to be. God's Word, as "truth," is an absolutely correct statement of teachings and facts. Jesus Christ, as "the truth," is the absolutely correct manifestation of God, in His being, His life, His teachings, and His deeds. This being true, we have something definite and indestructible upon which to rest and feel absolutely secure. If this is not true we have nothing on which to stand. The Herodians said of him: "Master, we know that thou art true, and teachest the way of God in truth." How expressive and significant this confession. Of Jesus alone, of all who have ever lived on earth, could it have always been said: "He was just what He appeared to be?" He never varied one dot from just what He claimed to be. Trust Him, trust Him, trust Him wholly, for there is no defect in Him. He is perfect in all His words and ways, and in His very being. But we must notice the third point: What did He mean by saying, "I am the life?" He explains Himself as near as we can comprehend, by saying: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." Life was inherent in God as heat is in the sun, and God gave to His Son to have in Himself the same inherent life. Man had no life in him, when created, but received life from the breath of God; therefore, our life is not inherent but given and we cannot give it away and live. But Christ, having life in Himself, could lay it down and take it up again. —John 10:17-18. He also has power to give life to others. It is written: "Thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him."

Don't waste time asking what is life? No man has ever yet explained it, but we know that it is, and that we live and move and have our being; and whatever it is we know that God possesses it in himself, and

that "He has given to us eternal life, and this life is in His Son." John said of Him, "In Him was life, and the life was the light of men." The life of the Father was manifested to the world in Him, and is given to us through Him. Oh, those words life and "eternal life." John saw something of the glory of what they mean when he wrote: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." He is the embodiment of life the way into life, and the giver of eternal life to all who believe on His name. United to God through Him we live. Separated from God, we are dead, spiritually and eternally dead. The life of God comes to man through Him and Him only.

Here is an illustration, though an imperfect one. God is as the dynamo. Christ is as the wire from Heaven to earth. We are as the unconnected lamps, capable of receiving life but dead and lightless. The dynamo is running, but we are dead and dark. The wire is connected at the dynamo, but we are not connected with the wire. The dynamo may run on forever, as the sun forever shines, but unless we are connected with the great generator of life and light we will remain forever dark and dead. The Holy Spirit is as the electrician. Faith is as the carbon thread within the lamp. The Spirit connects the soul with Christ, as the electrician the lamp with the wire, and the life of God flows into the soul through Him who died that we might live, and faith, as the carbon thread, receives the life and the light and lives and shines to the glory of God. All, ALL, comes to us through Him, who is "the way, the truth and the life."

## Baptists—Many Kinds!

By J. A. Lee.

Dear Record:—

You will please allow me space in your columns to make a few remarks about my many kinds of brethren. When I take a close look at the Baptist denomination it reminds me of what I used to see when I was a boy. We lived in the country and mother raised quite a lot of chickens and as I was the only girl in the family, it fell to my lot to help her with them. In the spring when we would take off a brood the thing that delighted me most was the variety of colors. There would be some white some black, some grey, and some spotted, and I thought it was a beautiful sight to see all following one old "biddy." However, when I look at my brethren and see so many kinds and all trying to follow one leader, and claiming to be governed by the same truth, I must confess that it does not look so well. Now, let's take a look at some of the different varieties:

1. There is the Omissionary. Now, there is a difference between the Omissionary and the Antimissionary. The Omissionary brother claims to believe in missions but does not practice it, while the anti brother is anti both in faith and practice, and to my mind is more consistent than the Omissionary brother. The Omissionary brother reminds me of an old lady whom I read of who lived in Texas.

A missionary came to her home one day, and after a formal introduction, asked: "Are you a Baptist?" And she said "Yessir; I am, and am an out-and-out Baptist at that!" "What is an out-and-out Baptist at that?" "Well, I hain't ing, jist now!" "Well, you believe in the church, do you not?" "O, yes, I believes in de church and don't see how de folks gits along 'dout un." "And you believe in mission work, do you not?" "Deed I do, but I am not doin' much at it jist now." "Well, you believe in the Bible and in family worship, do you not?" "Yissir, but I am not in it jist now." "Well, said the missionary, I now understand why you call yourself and out-and-out Baptist. You are out of the church, out of the mission work, out of the habit of reading the Bible, and of family worship and all."

Well, you have the right name, an out-and-out Baptist. Now, my opinion is that all of this variety of Baptists do not live in Texas, for we have lots of them in Mississippi, and they have membership in missionary Baptist churches.

Now, my reader, if you are one of this kind, please do one of two things: Either get busy in the Lord's work, or get out of the church.

2. The Tramp Baptist. The Tramp Baptists have some of the marks of a regular Baptist, but their membership is never with them and when you ask them about it they will talk to you very freely about it, giving you all the details and will wind up by saying: "Just as soon as we get settled, we will move our membership and will be glad to do so," etc. "Well, how long have you been in this section?" some one will ask. "Well, about two or three years." "And not settled yet?" "No, you see it takes us a long time to make up our minds, and then, too, we don't want to make a mistake about this matter."

If there are in a town where there is more than one Baptist church, their excuse is they do not know which church to join and for fear of hurting some one's feelings they will not join at all; and just tramp about and get all the benefits of the Lord's cause free of charge.

Now, while they have some of the marks of the regular Baptist, they also have some of the marks of the regular tramp, or the hobo, that is, they are well up on lying and getting something for nothing.

3. The Trunk Baptist. These, too, have some of the marks of a true Baptist but are not. They carry their church letters in their trunks and have more excuses as to why they do not use it than any one preacher or set of church officers can keep up with. They are not just satisfied with their present location, or it may be that there is some one in the church who does not exactly see and think things just as they do, or possibly they see a hypocrite in the church — and if they would take a square look in the glass they would see one who has his church letter in some old trunk, and they cannot afford to fellowship him or possibly they don't like the preacher, he preaches too long, or







## WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

Direct all communications for this department to Mrs. G. W. Riley.

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The path of duty is made plain, may grace be given that I may walk therein, like the sireling for his self-gain, with backward glances and reluctant tread, taking a merit of his coward dread—cheerful in the light around me thrown, talking alone to pleasant service led, God's will as if it were my own, trusting not in mine, but in His strength alone.

—John G. Whittier.

## Mission Calendar.

May 21, Sunday—The boys and girls in our cities. Isa. 54:23.  
 May 22, Monday—For the triumph of prohibition.  
 May 23, Tuesday—For the overthrow of Mormonism.  
 May 24, Wednesday—The weak, wayward and helpless in our mountainous districts.  
 May 25, Thursday—Rev. and Mrs. A. Y. Napier, China. Ino. 17:15.  
 May 26, Friday—Rev. and Mrs. E. C. Marriott.  
 May 27, Saturday—Rev. E. E. Thal, Yangchow, China.  
 May 28, Sunday—Rev. and Mrs. J. V. Turner.  
 May 29, Monday—Rev. Chow, China.—Rev. 3:10.

During the month of March a blessed experience was had in the Penitential M. U. in which the week of prayer was observed.

The society was greatly blessed spiritually and was also strengthened in many ways.

Free will offering was given to Home Missions which amounted to twenty dollars.

We have only a membership of about ten active members. The work during the quarter ending April 1st is as follows:

Foreign Missions	5 00
Home Missions	20 00
Old Preachers	5 00
Baptist Hospital	5 00

Orphanage . . . . . 35 00  
 Amount on hand . . . . . \$106 00

## Anarchy.

One of the most alarming things before the American people today is widespread and ever increasing anarchy. It is time for all good citizens to wake up in the seriousness of the situation. Lynching has been characterized as anarchy, and it is. If putting criminals to death without due process of law by an outraged public, is anarchy, what shall we call the conduct of those who outrage the public by their disregard of righteous laws? What shall we say of those who despise legislation, despoil virtue, degrade manhood, and shed the blood of the innocent at will and through the trickery of scheming unprincipled lawyers go free without due punishment? What is the difference between a red-handed murderer and a black-handed lawyer? The one violates the law and the other thwarts the law. Both are equally guilty and should be punished equally. All honor to the just lawyer, who wants justice executed and not thwarted, the law enforced and not criminals turned loose to put a few paltry dollars in his own pocket. The unprincipled lawyer is the greatest menace to our form of government—anarchy is an uprising and rebellion against law, and constituted authority, whether it be the child in the home, the member in the church or the citizen in the state. Wescott says: "The nation no less than the family is organized and controlled by an inherent authority." Violation of law is anarchy and rebellion against God and state, from the great trusts and corporations down to the prize euchre party in the parlor or negro crap shooter in the alley.

Dr. Gambrel says: "There is nothing more needed now than a revival of reverence for the majesty of the state. It is to be feared that but few citizens have any proper conception of the importance of the spirit of reverence for law. Many favor the rigid

enforcement of those laws which fall in with their views and do not run counter to their desires or interests. It is certain that few, even of the best informed, realize the fearful headway anarchy is making in America."

Without law there is no protection to society, church or state. Without enforcement law is helpless. Thereby the innocent suffer and the criminal goes on with his work. Enforcement of law is a terror to the criminal element. The most dangerous man in any community is an officer of the law who violates his sworn duty to enforce the law. Here is where much of the trouble lies. Some officers are in sympathy with law-breakers; others are cowards; others are still lacking in ability; when public sentiment is against law, the officer has a hard time; but he ought to do his duty or get out. Proper enforcement of the law is the mightiest agency to make sentiment. Let all good citizens stand by the officer when he does his duty. Praise him. Let him know you are in sympathy with him. He is fighting your battles.

The greatest question before the American people today is due reverence for and proper enforcement of our laws. To enforce the laws means to do away with anarchy. All lawbreakers are anarchists to the extent that they break the law. Mississippi must wake up. The conditions of affairs are alarming. Mississippi stands at the head of lynching and murder column. Human life is too cheap. There are more homicides in Mississippi than in all of England, with her twenty-four millions of people. Let every good citizen line up on the side of right for the protection of his country, his home and his life.

E. D. S.

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## Laichowfu, China.

Many Chinese men of ability are found among the Christians of China. They have developed principally as a result of the teaching of the missionaries and the redeeming effects of Christianity. While at Pingtu recently I met one of these, Mr. Li, pastor of the Pingtu Baptist church. He is a man upon whose shoulders rests many responsibilities, having un-

## A Strange Story.

Argyle, Mich.—Mrs. Wm. H. Carson, in a letter from Argyle, says: "I was almost wild with pain in my head and other severe pains, due to womanly troubles. Cardui gave me great relief at once. Further use of Cardui raised me from my bed of agony. Cardui saved my life and I can't be thankful enough for what it did for me." Whether seriously sick or simply ailing, take Cardui, the woman's tonic. As a general tonic for women, to improve the appetite and build up the constitution, Cardui is in a class by itself. Those who have used it say it does the work; it relieves it cures. Try it. Your druggist has it.

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their earliest days being taught to worship these, the darkness of heathendom having worked itself into their very beings—it is beyond description—but one can readily see that this is why the people have been held back, and we must be patient with them because they have not had the enlightenment of Christianity as all those of us who were born children of Christian nations. The influence of Christianity is that which makes them better. It is not hard for the missionary to love the Chinese because there is much in them worthy of love, and he can be patient, because there are on every hand hopeful results of his labors. And when we think of the thousands of years through which they have made so little progress let us remember that it is because heathen darkness has held them fast and there was no means of release. When Plato saw spiritual darkness all around him and despaired of any help coming from human instrumentality he exclaimed: "We will wait for one, be he a God or a God-inspired man to teach us our religious duties and to take the darkness from our eyes." China has waited and today is the time

of opportunity as all men agree. The devil has ruled with a strong hand for a long time—it is truly a battle between darkness, light, sin and righteousness—the time has come for the Christian people to give to these darkened lives that which has proved the greatest blessing of Christian nations.

It will be startling, however, to some of the readers of this letter, to learn at this time China's most important god has gone away for a week. On last Monday, one week before the Chinese New Year, hundreds of thousands, yea, millions of household gods were burned and thereby released from their earthly abodes and allowed to go into the spirit world.

These household or kitchen gods are simply images printed in colors upon a piece of paper. They are placed upon the wall of the kitchen of every Chinese home. In this the food is cooked and eaten. It is here that most of the conversation of the household is carried on. Here the god hears what is said and when the time comes that he is to be burned.

(Continued on Page Fourteen.)

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(Continued from Page Eleven.)

ed and allowed to depart, his lips are smeared with sweetened water or sweet food of some kind is placed upon his mouth in order that when he goes into the spirit world he will give a good report. It is he who has been revered all the year and holds, I am told, the most important place in the religious life of the people. For this reason he may be considered the most important of all their numerous gods. During this week preceding the Chinese New Year the homes are without such a god, and next Monday a new one for the coming year will be put in the accustomed place and worship of it will immediately begin. New gods have been on sale on the streets for the past three weeks and I purchased some at one-half cent each.

With the intelligence that most of the Chinese have, it is hard to conceive of how they can allow themselves to be deluded in this way, but with them—people who hold so strongly to custom—it is enough for them when they remember that their forefathers have been practicing this. They accept and continue their heathen worship and, too, the children are taught these practices from infancy, and the Chinese are not a people who reason much, but practice all kinds of inconsistencies, many of them holding portions of the beliefs of two or more of the great heathen religions.

For a month or more refugees have been coming by here from the Anhwei Province, in Central China, where the famine is raging. All of them are poor and come to the gates of the missionaries' homes to beg for food, and clothing and money. This afternoon there were twenty-five of them at the gate when Dr. Gaston and I returned from a walk. All are very poor and are scantily clad though the weather has been severe. Women have their babies bound to their bodies inside their clothing that the little ones may not freeze. They are making their way to where employment of some kind may be had. Last Sunday morning I came upon a family upon the road consisting of father, mother and three children. The father was pushing a wheelbarrow upon which was some clothing and mats under which to sleep at night and in it all was tucked away a small child. The poor man was so weak that he could not push the barrow up a small hill in the road. I put some of my strength to the

barrow and helped him along, and the favor was greatly appreciated.

The famine is about five hundred miles to the southwest of us. There are three million people affected, with thousands starving at the present time. The crops failed the past season principally on account of floods and the people are absolutely without food. The winter has not more than half passed yet they are already eating the barks of trees and those who can get them are eating potato leaves and vines. Of course, many are dying every hour and yet the worst has not yet come, as after a while there will be nothing at all to sustain life except what the missionaries and Chinese officials will be able to get to them.

A letter was recently received from Rev. Wade D. Bostick, a missionary of the Foreign Mission Board of the Southern Baptist Convention who is in the famine district asking for missionaries to come and help. Mr. Bostick is a North Carolinian. His letter is dated January 5th and among other things he says:

"The need of your coming is so great that it is well nigh out of the question for me to tell you how badly you are needed. The suffering as this cold weather comes on is almost beyond description. I am the only evangelical missionary in my district until you reach the Presbyterians, who are one hundred and twenty miles away. It will be impossible for much to be done unless others come to help distribute food. The dead from cold and hunger are found daily on the streets. The Catholic missionary and I have been asked to co-operate with the gentry in the distribution of \$20,000 (Mex.) which has already been sent. We are obliged to have other missionaries here right away to aid us in distributing foods and otherwise seeing that this money is properly used."

Upon the receipt of this letter one of our Laichowfu missionaries—Rev. J. V. Dawes—arranged to go to the famine district, but just as he was ready to leave Mrs. Dawes became ill and he was compelled to remain. He hopes, however, to leave in the next few days. A letter from Pingtu says that Rev. J. C. Owen, formerly of North Carolina, expects to go within a few weeks, as soon as the schools at Pingtu get in good working order after the Chinese New Year Holidays.

Let it be remembered that when food is given in the famines as

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many of the Chinese are employed as possible. This is much better than for them to be idle. Canals are cleaned out, roads are repaired or built, or some other such work done as will help the people as a whole at the present time and in the future. Following is a portion of another letter from Mr. Bostick in which he tells something of conditions just around his home:

"Truly one must see it ever to have a true conception of the horrors of the famine. I thought some weeks ago that I had seen pitiful things but as the days drag along there are many things to see which appeal to the very depths of one's pity and sympathy. When I see men, who I know are hard, faithful workers, idle now and with starvation staring them in the faces, discouragement and despair already written there, it is far more than a man wants to see.

There is some badly needed work on some of the roads and bridges near here, and I proposed to attend to some of that with part of the relief money. But when I mentioned it the gentry and others said that the wage was not enough for even food, but now that I have begun it, too many men have come, and even the first day I had to turn off some who wanted to work at that price. Among these who wanted work was a splendid looking young man. He and his wife had fled from their home in pursuit of a means of livelihood. They had gotten to where their all was spent and were trying to sell their first-born and only child when the man found that he could get this work to do. The child is only eight months old.

Three days ago one of our Christians came to tell me that in less than three minutes' walk of my door there was a young man crouched down by the roadside with absolutely not one thread of clothing on him while the snow was falling rapidly upon his bare body. Later I was in the street and saw a young man that looked like a decent workman with one foot with a pretense of a shoe on it while the other was tramping the snow with nothing on it. But the most pitiful of all to me is how the people are having to do about their children. It is a most common thing now to see a wheelbarrow or some other article of domestic use in the street with a straw stuck up on it. This straw is the Chinese way of announcing that the article is for sale. Now, there are children

to be seen on the streets with this same sign attached to them. What is more pitiful than what was seen a few days ago—a child in its mother's arm with a straw stuck up on it and on the one following. Two nights ago a child was buried to its neck on a wagon load of manure. It was found and kept through the night, then sold for a catty (about a pound) of bread."

The fact that there are not enough missionaries in the famine district to superintend the distribution of food can, in a way, give one an idea of the distressingly small number of missionaries here in China compared to the population. Last summer before I left America to come to China, a man with a reasonable amount of intelligence asked me if the Christian people hadn't sent enough missionaries to China to do the work. Let me be remembered that over here there are four hundred million people. The province which has the most missionaries has only one missionary to every forty thousand souls, while five other provinces have one million people to every missionary. This would mean twelve missionaries for New York City, the same number for the remainder of the state of New York, and between three and four hundred for the United States.

Out of 1,971 walled cities, and these would be considered great cities in America, only 527 are occupied, leaving 1,450 great walled cities without a single missionary. From one small mountain here at Laichowfu I counted recently two hundred villages, and from a high mountain south of here, one thousand villages can be seen. I am sure that I would make no mistake in saying that the Gospel has been preached in not more than two out of five of the villages. The missionaries who have worked here have done well, and many of them have repeatedly broken down on account of over work, but what are we among so many? What we need is more men and women and money to feed and clothe them while giving their lives in this great enterprise for the good of humanity—a cause which gives every evidence of success.

Charles A. Leonard.  
Laichowfu, China, Jan. 27th, 1911.

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## Roger and I.

Well, Roger, my dear old doggie,  
 They say that your race is run;  
 And your jolly tramps together up  
 And down the world are done;  
 You're only a dog, old fellow; a  
 dog, and you've had your day;  
 But I've been a friend of all my friends  
 And I've been truer than you are!

We've had glorious times together  
 In the fields and pastures fair;  
 In warm and sunny weather we have  
 romped without a care,  
 And whenever men have treated me,  
 Though foul or fair they deal—  
 However many the friends have fail-  
 ed, I've found you true as steel.

That's right, my dear old fellow,  
 Look up with your knowing eye,  
 And look my hand with your loving  
 tongue that never has told a lie;  
 And don't be afraid, old doggie, if  
 Your time has come to go,  
 For somewhere out in the Great Un-  
 known there's a place for you  
 I know.

Then don't you worry, old comrade,  
 And don't you fear to die,  
 For out in that fairer country I will  
 stand by you and bye.  
 And I'll stand by you, old fellow,  
 And our love will surely win  
 For ever a heaven shall harbor me  
 Where they won't let Roger in.

When I reach that city glorious be-  
 hind the waiting dark,  
 Just come and stand outside the  
 gate and wag your tail and bark,  
 I'll hear your voice and I'll know  
 And I'll come to the gate and  
 say:

"See, Peter, that's my dog out  
 there, you must let him come  
 this way."

And when the saint refuses, I'll go  
 to the One above,  
 And say: "Old Roger is at the gate,  
 His heart brimful of love;  
 And there isn't a shining angel in  
 the heavenly band  
 Who ever lived a nobler life than he,  
 In the earthly land."

Then I know the gate will be open,  
 And you will come frisking in,  
 And we'll roam fair fields together in  
 that country free from sin.  
 So never you mind, old Roger, if  
 Your time has come to go;  
 You be true to me, I'll be true  
 to you—and the Lord is good  
 to you I know.

You are only a dog, old fellow, a dog,  
 And you've had your day—  
 Well, I'm getting there myself, old  
 boy, and I haven't long to stay;  
 But you stood by me, old comrade,  
 And I'm bound to stand by you;  
 So don't you worry, old Roger, for  
 our love will pull us through.  
 William S. Cutler, in Boston Trans-

## To Keep Tramps Away.

"Don't you want to hire a feller  
 to keep the tramps away," asked the

"How can you keep the tramps  
 away?" demanded the missus.

"Easy enough," replied the boy  
 as he ate up all the pie and the  
 eggs that's left over."—Philadel-  
 phia Record.



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